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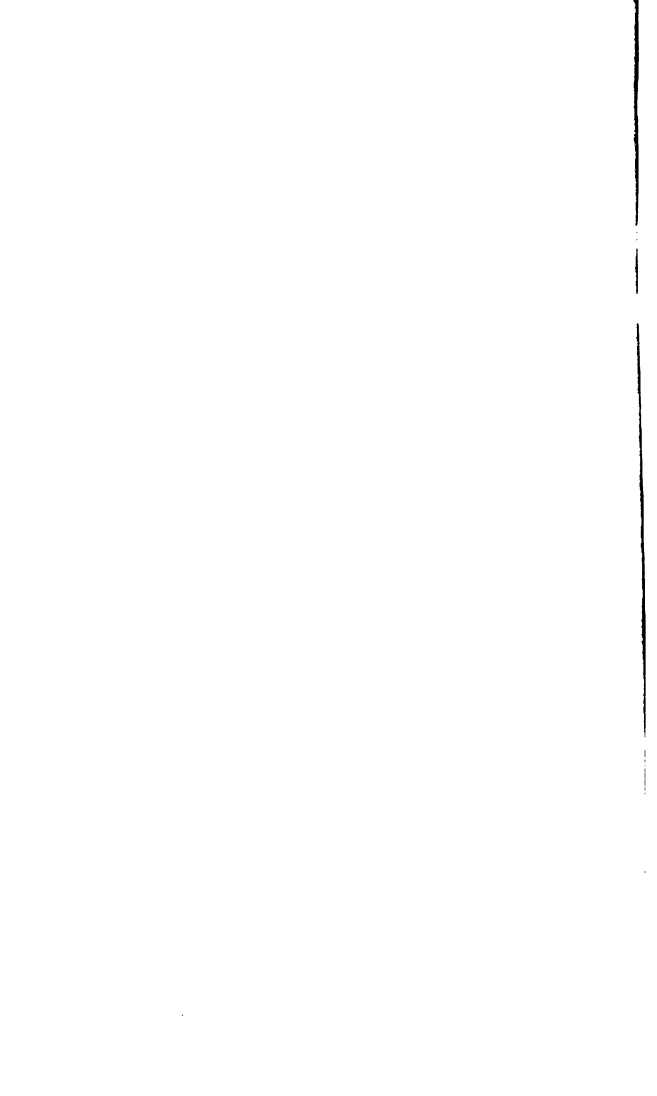
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AFRICAN
AND
HAYTIEN MISSION.



HISTORY
OF THE
AMERICAN BAPTIST AFRICAN
AND
HAYTIEN MISSIONS.

FOR THE USE OF SABBATH SCHOOLS.

BY THE AUTHOR OF
Philip Everhard, or History of the Baptist Indian Missions.

REVISED BY THE PUBLISHING COMMITTEE.

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THE
BAPTIST AFRICAN MISSION.

Mrs. CABOT's health had been declining several months previous to the death of her beloved and revered husband, and after that melancholy event she sunk into a state of such extreme exhaustion, that her physicians had serious fears she would fall a victim to consumption.

Travelling was recommended, and as soon as the necessary preparations could be made, she left her desolate home for the distant residence of her brother, Mr. George Everhard, where she was received with the warmest expressions of sympathy and delight. Mr. and Mrs. Everhard, with their three daughters, vied with each other, in attempts to soothe and comfort their afflicted sister and aunt.

The change of scenery, the affectionate care and tender solicitude of this amiable family, shortly produced a surprising change in

the appearance and spirits of the poor sufferer. Her husband had been a generous friend of the missionary cause, and a bountiful benefactor to the associations formed to meliorate the condition of the degraded heathen ; but to no object was his heart so drawn out as for the poor slaves in this country, and the American emigrants who had gone to Hayti. To send them the gospel, with its accompanying blessings, he had contributed large sums, and to the Colonization Society he had been a constant supporter from its commencement. His legacies to the various charitable societies of the day were large, and yet he left Mrs. Cabot in easy circumstances, with sufficient property to enable her to gratify her benevolent wishes. After the partial restoration of her health, her mind seemed wholly absorbed in laying plans for the promotion of the gospel, to be executed by herself and all others whom she could engage in the good work ; and as the affections of her husband had lingered about the descendants of Africa during his last sickness particularly, her thoughts naturally turned to that benighted continent, and all her schemes embraced the welfare of its sable inhabitants.

She often introduced topics for conversation connected with her favorite subject, and mani-

fested regret whenever they were set aside, by the introduction of others. One day she asked her little nieces a variety of questions concerning Africa, which they answered with great promptness, having a very good knowledge of geography. Among other questions she proposed, were the following :—"Martha, can you tell me how Africa is bounded?"

"It is bounded upon the north by the Mediterranean, east by the Red sea, and the Indian ocean, west by the Atlantic ocean, and it comes to a point at the south," said little Martha, "and it is remarkable for its mountains and deserts."

"What can *you* tell me about the mountains, Lucia?"

She replied, "Why, aunt Cabot, you know that the mountains of the moon commence near Cape Verd on the western coast, and run eastwardly nearly three thousand miles, almost across the continent; and Mount Atlas is a chain which extends from Cape Bo-ja-dor in a northeasterly direction along the coast to Cape Serra."

"Are there many rivers in Africa, Martha?"

"They are not very numerous, aunt, but they are generally large, especially the Nile, which runs two thousand five hundred miles. I have been told by my Sabbath school teach-

er, that it was on the banks of this river that Moses, the Jewish lawgiver, was found by the daughter of Pharaoh in an ark of bulrushes. The other most important rivers are the Senegal, Gambia, Rio-Grande and Mesurado, which all flow west into the Atlantic ocean."

"Lucia, what can you tell me about the interior of Africa?"

"Very little indeed, aunt Cabot, for all geographers agree in saying that but little is known concerning it. Much has been said about the Niger, but the preceptor says, at present there is little known about that mighty river. I have read a great deal about the African deserts, especially the great sandy desert of Sa-ha-ra, which is three thousand miles long, and as much as eight hundred miles wide. Brother Philip says, 'It looks like a vast ocean of sand, with here and there a fertile spot, containing springs and brooks that look like little islands, where the almost famished travellers stop to refresh themselves and their camels. Sometimes whole caravans perish in this desert from thirst. In 1805, one comprising two thousand men and eighteen hundred camels died from this cause.

"What do you understand by *caravans*?" said Mrs. Cabot.

"A company of merchants or pilgrims,"

replied the little girl very readily, "and the houses built to accommodate them, instead of taverns, are called *caravansaries*."

"You have given me a very correct account of the country, Martha," said Mrs Cabot, "can you tell me whether anything has been done by American Christians to enlighten it by the beams of the gospel?"

That moment Mary Everhard entered the room with a letter in her hand from her only brother, Philip, who was pursuing his studies at G—— Academy, with a distant view to the ministry. "Just in time, aunt Cabot!" exclaimed Martha, for Philip promised to write sister Mary a little sketch of the Baptist Mission to Africa, in a series of short letters: do sit down and read it aloud." Mary sat down, and was instantly surrounded by every person in the house, and after breaking the seal she read the following letter.

G—— Academy, August.

My dear sister Mary,—The promise I made you at parting has hardly been out of my thoughts since I returned to school, but a succession of pressing duties has prevented my writing until this evening. I now commence my first sheet with the origin of the Baptist African Mission, which I design to

continue till I have communicated all I know of that interesting and important subject. The Baptist church and society in Richmond, Virginia, had exhibited uncommon zeal and liberality in the cause of missions, and during a number of years their contributions amounted in all to about seven hundred dollars. Two colored men of talents and piety connected with that church, had long been in the habit of exhorting and preaching to very general acceptance; and the mission, properly speaking, commenced with the proffered services of these men to go as messengers of the churches for the Baptist Board of Foreign Missions. Judicious men thought Mr. Carey and Mr. Teague persons well qualified to go to Africa under their patronage. From the time a *missionary spirit* descended upon our churches, these men were filled with anxious desires to bear the gospel to the land of their ancestors; and in the hope of preparing the way for such an event, they formed missionary societies for that express purpose, and were so successful in their attempts to awaken public interest, that means for the temporary support of one or two missionaries were shortly obtained. Mr. Carey had a wife and several young children; for many years he had been free, and being uncommonly active,

prompt and faithful, he obtained a salary of seven hundred dollars for his services in a large ware-house. He had acquired a tolerably good education, and possessed uncommon talents. Mr. Teague was bred to the saddle and harness making business. He was a keen, penetrating man, and knew how to read, write, and cypher a little. His wife, a son aged fourteen, and a daughter, eleven, composed his family. After he gained his freedom he paid thirteen hundred dollars for their ransom, which left him almost penniless. The men were about forty years of age at the time they left the country; their wives were both pious, and cheerfully engaged in the perilous undertaking. Both families sailed in January, 1821, in the same ship with the Rev. Mr. Andrus and a considerable number of colonists. The voyage was long but safe. The captain allowed prayers in the cabin morning and evening, whenever the weather would permit.

They landed in Africa in March. But they experienced bitter disappointment in finding the agents of the Colonization Society under great embarrassments for the want of land upon which to settle their re-captured slaves. For some time these worthy missionaries were not permitted to devote themselves

to the ministerial work exclusively, but united with the gentlemen in connection with the Colonization Society, in efforts to make comfortable accommodations for future colonists. Mr. Carey's wife became sickly, and he went with her to Foura Bay, near Sierra Leone, where she soon died in a most happy and triumphant manner. At length the proper officers of the Colonization Society purchased Cape Mesurado, and the colonists took possession, but owing to the hostility of the natives, many of them wished to return to Sierra Leone. The agent had little hope of persuading any to remain; but when he went to aid those in getting away safely who were unwilling to stay, he found Mr. Carey determined not to leave, and nearly all were induced to remain, although the rainy season was at hand, and their provisions scanty. The natives, to the number of eight or ten hundred, attacked them, but the colonists repulsed them with only thirty-six effective men and boys, with the aid of a six pounder. The first settlers at the Cape lived and labored much as the Jews did in rebuilding their city; they were obliged to work on the plantations, with their weapons by their sides, and sleep upon their arms at night. Mr. Teague did not remove to the Cape when Mr. Carey did.

The brave and pious Carey declared to a friend in the midst of all this trouble, that "there never had been an hour or a minute, no, not even when the balls were flying around his head, when he wished himself back to America again." He was repeatedly solicited to accept of civil offices, but always declined filling any post except that of Health officer and General Inspector. The interests of the colony were dear to his heart, but during his abode at Freetown, he longed to go over the river, and labor to bring the Mandingo people to know and love the Lord Jesus. Many of them spoke English, and had adopted some of the customs of Europeans. When his way seemed hedged up from missionary labor, he wrote to the Corresponding Secretary as follows:—"If you intend doing anything for Africa, you must not wait for the Colonization Society, nor for government, for neither of these are in search of missionary grounds, but of colonizing grounds; if it should not suit missionary seeds, you cannot expect to gather a missionary crop. And, moreover, all of us who are connected with the agent, who are under public instruction, must be conformed to their laws, whether they militate against missionary operations or not."

Notwithstanding all the obstacles laid in

his way, he persevered in his duty, and manifested a most humble, meek, and ardent spirit. He embraced every opportunity of imparting religious instruction, and it pleased God to give him abundant evidence that his blessing followed his labors; one after another were brought to feel their lost state by nature, and in the judgment of charity accepted the offers of mercy presented in the gospel through his instrumentality.

From the commencement of the settlement at Cape Mesurado, the colonists enjoyed his labors and prayers; and in January, 1823, he had received nine persons into the mission church. A meeting house had been commenced, and was so nearly finished in the following April, that it was occupied for public worship. Among the converts was a heathen named John; but I will defer an account of his conversion to my next letter.

Give my best love to our parents, sisters, and aunt Cabot. Hoping to meet you in vacation, I must close with wishing you every blessing.

Your affectionate brother,
PHILIP EVERHARD."

Nearly a fortnight elapsed before the arrival of another letter, and the little girls made

many a fruitless journey to the post-office ; but at length the long wished for letter came, and in it the following account of heathen John.

G——, *August.*

My dear sisters,—The convert to whom I alluded in my last letter lived in the vicinity of *Grand Cape Mount*, eighty miles from *Mesurado* ; a few years previous to his admission to the church, his friends sent him to *Sierra Leone* to learn the English language, and on one occasion he heard the gospel preached and it was accompanied by an arrow from the quiver of the Almighty which reached his heart. In relating his experience before the church he said, “ Me see all men go to *church house*—me go too—me very bad man too.—Suppose a man can cuss me—me can cuss im too—suppose a man can fight me—me can fight im too.—Well, me go to *church house*—the man speak, and one word catch my heart—I go to my home—my heart be very heavy—and trouble me too—night time come—me fear me cant go to my bed for sleep my heart trouble me so.—Something tell me go pray to God—me fall down to pray—no—my heart be too bad—I cant pray—I think so—I die now—suppose

I die—I go hell—I very bad man—pass all turrur man—God be angry with me—soon I die.—Suppose a man cuss me this time—me cant cuss im no more—suppose a man fight me—me cant fight im no more—all the time my heart trouble me—all day—all night me cant sleep—by and by my heart grow too big and heavy—think to-night me die—my heart so big—me fall down this time—now me can pray—me say, Lord have massay.—Then light come in my heart—make me glad—make me light—make me love the Son of God—make me love every body.”

Soon after he felt happy in the love of his Saviour, his parents sent for him home, having learned little more than his letters; however, he had a spelling book, and persevered in praying over and spelling out his lessons every day for a long season. At length, one of the colonists was sent into that part of the country on business, and while going in a boat from one place to another was upset and carried by the waves to the shore; he fell into the hands of *John*, by whose kindness and hospitality his life was in all probability preserved. When he recovered, and was about to return to Mesurado, he wished to pay for the care and labor he had occasioned, but John refused to take anything from him

but a Testament. He would have removed to the Christian settlement most gladly, but having never paid for his wife and children, her father would not suffer him to go. With the assistance of Mr. Carey he raised the required sum—paid for his wife, and removed his family down to Mesurado. The blessing of God followed the Christian labors of John, who took great pains to enlighten his family and neighbors. Although his efforts brought down upon him a storm of persecution, yet, he did with his might whatever his hands found to do to meliorate the temporal condition of his degraded countrymen, and continually followed them with entreaties and prayers to become reconciled to God. He had an associate named *George*, whom he loved most tenderly, and through his instrumentality was brought to embrace the gospel, and six months afterwards was able to read the New Testament understandingly, having never had any teacher but John, who was a self-taught man. One of John's little boys came down to Monrovia on business, and George was inquired after. The child replied with great simplicity, "George does find God now." "Who taught him how to find him?" "John learned him," was the answer.

After the conversion of George, a remarka-

ble seriousness was apparent among the inhabitants of *Grand Cape Mount*, which was quite a village, containing as many as six hundred people.

Previous to George's conversion, he had taken two wives, according to the custom of his country—but finding the practice contrary to the sanctions of the gospel, he parted with one of them, and in all respects endeavored to regulate his life by the rules of God's holy word. He went from house to house, every where praying and exhorting all to repent, and have faith in the Lord Jesus Christ. The way seemed now prepared at Bigtown for the establishment of a missionary school at least, and Mr. Carey felt extremely anxious to occupy the ground while things wore so favorable an aspect. The head man, called the *Prince*, promised to build a school-house, but it was long delayed, and not completely finished till November, 1828. The king then sent down thirty men to carry up the books, furniture and other baggage of the school-master, and at his request Mr. Carey went up to take a view of things. He found the school-house nearly one hundred and fifty feet by thirty, in which a considerable congregation assembled the next Lord's day. Mr. Carey preached and John interpreted.

After meeting, Mr. Carey told the assembly that their help would be necessary to arrange seats, &c. for the school, and invited all who felt disposed to come. Early in the morning of Monday, help in plenty was upon the spot, and by four o'clock in the afternoon the hall was in complete order to commence the school upon the Lancasterian plan. A time was appointed for the parents who wished their children should receive the benefits of the school to meet, and on Tuesday the Prince, with all his head men, the parents, and nearly forty scholars, assembled at the school room, where Mr. Carey delivered an address and read the regulations which he had prepared for the king and his officers to sign, which they readily did in the presence of the congregation. The king promised to protect and patronize the school and teacher, and to aid the cause of education to the extent of his power. The parents promised to clothe the children as soon as practicable, but Mr. Carey fearing they might neglect to do it, wrote home to his patrons immediately after the school was put in operation, and begged them to furnish forty or fifty suits of clothes for those scholars whose parents were too poor to purchase them. He said, "I do not know what to

say, but I must say, O American Christians ! look this way, come this way ; O help, if you cannot come, for the harvest is already white. The heathen in our neighborhood are so anxious for instruction, that they will buy, beg, and sooner than miss of it they will *steal* it." O, my dear sisters, shall there remain a famine of the word of God in Africa, while we have means *enough and to spare* for their relief ? no, no, it must not be, we can, we must do something. I will now close this long letter with affectionate regards to every member of our beloved family.

P. E.

"Something must and shall be done speedily," said Mrs. Cabot, as Mary closed the letter, "I rejoice to find Philip has a heart to feel for poor oppressed Africa. Mr. Cabot's heart was set upon sending them Bibles and missionaries, and he seemed looking and longing to see Ethiopia stretch out her hands to God, and felt that it was his duty and privilege to help forward those predictions of glory and salvation that are in reserve for that dark land."

"Aunt Cabot, do you know that Philip loves the *Indians* better than all other heathen people in the world?" said Lucia. Her

aunt replied, "It is no matter, my dear, if his mind is more intent upon saving and blessing the Indians than the negroes, it is no proof that he has not the true spirit of missions. Perhaps the Lord designs him for a herald of mercy to some distant savage tribe, and if he does, I should expect he would draw out his affections more strongly towards that portion of the human family than any other."

"Philip loves and pities every body that does not know, obey, and love his Saviour," said Mary, "you cannot imagine what an altered boy he is, aunt." "I find you all altered," replied Mrs. Cabot. "The last time your uncle visited here, he expressed much anxiety about the family; and I believe, had some private conversation with brother George." "He did, indeed," replied Mrs. Everhard, "and also with me; I was considerably moved by his remarks at the time, but care and company soon banished all my concern, and of all he said I retained only one remark, and that occasionally gave me much trouble, until Philip returned from school a *new creature* in truth."

"What was the remark of my husband that followed you longest?" said Mrs. Cabot. "*Beware of having a name to live while you are dead,*" replied Mrs. Everhard.

Mrs. Cabot wrote Philip a letter, and commended him for the pains he took to inform his little sisters about the state of the church, and knowing that his father's expenses were large, she enclosed a bill, telling her nephew that while she remained feeble he must be her *almoner*, and closed her letter by urging him to write more frequently, saying, "We are all interested in Africa, and hope your letters will quicken us in duty, and encourage us to greater liberality towards that neglected people." This letter was very pleasing to Philip, who showed his gratitude by endeavoring to make his next letter more interesting ; it was as follows :—

G—— Academy, September.

My dear Friends,—Before the school at *Big Town*, Grand Cape Mount, was established, Mr. Carey had put a Charity school in operation at Monrovia, and had sustained it almost entirely by his own labor and partly at his own personal expense, but after a while his own means were too limited to allow him to attempt all that his benevolent heart prompted, and although he made the Board acquainted with his circumstances, the low state of their funds compelled them to relinquish that school which had cost the good man so

much money and time to raise. However, they remitted a small sum the moment it was obtained, with instructions to resume it again.

O Mary, is it possible that our churches can sit still, surrounded by all the blessings that invariably follow in the path of the gospel and see those schools languish, and hear the reiterated cry, "*Come over and help us,*" without lifting a finger, or sacrificing one article of convenience or luxury to command money to pour Bible blessings upon those poor children who had begun to taste the luxury of learning? I know that you, Martha and Lucia, will make an effort in their behalf.—How easy would it be for a few Sabbath school teachers and scholars to defray the expense of a little school in Africa, and how sweet would be the reflection from Sabbath to Sabbath, that through your instrumentality Sunday school children were training up for heaven upon two continents. Follow the example of the kind and generous ladies in Richmond, Virginia, who no sooner heard of the wants of the scholars at Big Town, than they forwarded a large box of suitable clothing, which was a great encouragement to Mr. Rovey, the schoolmaster, who had been an inhabitant of that country several years.

The colony had increased so much in 1829, that it contained one thousand two hundred settlers. The church at Monrovia received accessions from the American Baptist churches almost every time a new company of colonists arrived. The members lived in great harmony, and enjoyed most delightful fellowship. About two years ago it contained a hundred members, and two ordained preachers, Mr. Lewis, and Mr. Waring. The accounts sent home by Mr. Carey, awakened increasing zeal in the cause of Africa, and the treasury was so far replenished, that in January, 1826, the Board felt authorized to employ another missionary, and the Rev. Mr. Holton was selected; he had been educated at Waterville College, and was a licensed preacher. He offered himself to the Colonization Society, to labor in their service in Liberia, but when the Committee of the Baptist Convention heard of it, they entered into a correspondence with him, and finally engaged him for their agent, without drawing him from the service of the Society to whom he stood pledged. Before he sailed, he received ordination at Beverly, Massachusetts, on the last day of November, 1825. The Board resolved to establish another permanent mission, in case Mr. Hol-

ton should find it to be expedient. The Rev. Mr. Sessions, agent for the Colonization Society, Mr. Holton, and Mr. Force, printer, sailed in January, 1826, with a large number of colonists, who reached Monrovia in thirty four days, in fine health and spirits. Firing of cannon, announced their arrival; and the multitudes who assembled upon the wharf shouted for joy, all eager to welcome them to the land of Ham. They were conducted to the dwellings of the colonists without the least accident befalling them or their baggage. Houses were offered for their accommodation, until they should be able to build for themselves. The emigrants immediately drew their house lots and plantations according to established rules, and set about making a comfortable *home* with the charming prospect of liberty, peace and plenty. A public dinner was provided by the agency, and all the new comers were invited to partake of it. The printing press was received with enthusiastic joy, and two hundred dollars were instantly subscribed to establish a newspaper. Friends of Africa had made donations of books, tracts, Bibles, Testaments, boxes of clothing and furniture, which were received with the most heartfelt gratitude. Most of them were sent from Boston, Dedham, Medway, Andover,

and Portland. Besides these things, there were so many valuable articles for blacksmith's shops, and other mechanical business, and farming-tools, that I should find it difficult to enumerate them all. Furniture of almost every kind was sent, and it was of the greatest consequence to the poor emigrants after their houses were erected. The newspaper was issued as speedily as possible, and when the third number appeared, it announced the death of Mr. Force, the printer; this was a most affecting circumstance. The colonists generally were well satisfied with their condition, and Mr. Carey wrote soon after the arrival of Mr. Holton, "If the colored people of Virginia do not think proper to come out, the Lord will send help from some other quarter. I should think that among your large colored population, if the love of themselves did not bring them out, the love of God would, for here is a wide and extensive missionary field."

The missionary committee now felt that the experiment of a mission to Africa had been pretty fairly tested by the labors and successes of Mr. Carey, and were entirely satisfied that if funds could be procured sufficient to fit out and send well qualified teachers, with books and suitable apparatus,

the way was prepared for training up the children and youth of that injured and abused country in useful human knowledge, and also, for instructing them in those things that accompany salvation.

The Rev. Mr. Holton lived but a few months after his arrival. Soon after he landed he had an attack of the country fever, and was in a most alarming situation several days; but unceasing prayer was offered by his pious brethren, and his life was prolonged until July, when he suddenly sunk under a second attack of the same fever at the missionary station at Monrovia; his death was universally lamented by the whole settlement. He was an eminently pious man, and wholly devoted to the service of God in Africa. That season the rains continued much longer than usual, but the health of the emigrants continued good.

It generally happens that more deaths occur when the colonists arrive in such rapid succession as to render it impracticable to erect buildings fast enough to receive them. Sometimes it is impossible to procure a shelter for all who come, and those who are exposed to the sun or the rains, soon after their arrival, are almost sure of suffering severe

sickness. The Colonization Society have done much to prepare the way for preaching the gospel with success, and if a large number of missionaries were ready to enter the field, all might find in that country an open door. I look around upon my classmates, and pray in hope, that many of them will one day become messengers of mercy to the people of Africa.

Your affectionate brother,

P. E.

"I wish I knew how many people Africa embraces," said Lucia.

"I have heard some people say it contained ninety millions of negroes," replied Mary, "while others have told me, that the number does not exceed fifty millions."

"In such cases," said Mrs. Cabot, "I usually divide the difference, which would make the population about seventy millions. But I have seen a recent estimate which gave to it sixty millions; about five times as many as all the inhabitants in the United States."

"Yes," said Mary, "but a great proportion of them, I have been told, are superstitious believers in witchcraft, idolatry, sorcery, and everything vile and debasing."

The next letter was as follows.

G— Academy, September.

My dear sister,—In answer to aunt Cabot's inquiries respecting the civil concerns of the colony with which the Baptist mission is connected, I would observe that the civil government partakes largely of the republican form and character.

The citizens appear to take pride in supporting the constitution they have adopted, and the laws they have enacted. As to the subject of agriculture which she mentioned, my knowledge is very limited. However, I have found out that the first horse was introduced at Monrovia in 1827, and at that time fourteen cows were owned by the settlers. Their ability to procure a livelihood by other employments induced many to neglect the cultivation of the land, which has been injurious to the prosperity of the colony. The first year the crops promised well for a time, but were extremely injured by animals and insects; so much so, that many felt discouraged, and thought proper to defer cultivating the land to some indefinite futurity. After one year elapses, the colonists generally live in a neat, comfortable style, and have an abundance of food, and raiment. Wages are high, and the demand for all kinds of mechanical labor great. About four years ago, a large

territory was purchased for the colony called the St. Paul's Territory, and soon afterwards another was ceded by the Chief of Grand Bassa ; so that the Society has obtained as much land as can be occupied by colonists for a long time to come.

In 1827, Mr. Carey informed his friends, that three Sunday schools and four day schools had been established, and the scholars were making rapid improvement in all branches of learning that their teachers thought proper for them to pursue. This devoted man did not count his own life dear to himself, but willingly hazarded everything for the good of his countrymen. But in the midst of his usefulness he was suddenly arrested by death, and the whole colony mourned with sincere sorrow over his untimely grave. He was always ready to engage in every good work ; his head, heart and hands, seemed to be entirely consecrated to the work of the Lord, and with equal cheerfulness he labored upon the plantations, houses and shops of the colonists—preached the gospel—administered its sacred ordinances—instructed the rising generation—superintended Sabbath schools—assisted in maintaining government—and administered medicine. During the eight years he labored in Africa, his zeal and fidelity pro-

cured for him the respect and affection of a large portion of the colonists, and all the agents and officers of government. The last five years of his life he discharged the duties of pastor of the church at Monrovia, and still lives in their affections. At the time of his death the way was prepared for the reception of schools and missionaries. And things were in such a train that a missionary might have entered at once into his labors, and have been made comfortable for about the same expense necessary to support one in India, or in the Indian country upon our own frontiers. Since looking over the missionary records of our denomination, I have involuntarily asked myself, What have the children of God, connected with us, done for this people's salvation? Alas ! one solitary missionary station established by Baptists is all that has been done for Africa by Christians in the United States. And I have found from searching the records of the Colonization Society, the Richmond African Missionary Society, and the journals of the lamented Carey, that even the trifling expenses of *our mission* have been divided among all these associations, so that the Board of Foreign Missions has done but a small part of what little has been accomplished for her benighted inhabitants.

We have done but little, very little, in comparison with what we might have done. But my sister, we can—we must—we will do more. The English Church Missionary Society has done much to establish missions in the colony of Sierra Leone. All these reproach our backwardness and avarice. The English Methodists have done much, and they reproach us—and do not our own consciences reproach us? O if we would awake to our duty, I have no doubt but the Government of the United States, and the American Colonization Society, would afford us every facility in their power in all our attempts to establish missions on the coast of Africa. I say *we*, but I include every church, and every professor connected with our denomination. What other portion of the heathen world can have stronger claims upon our sympathies, charities and prayers, than this abused people? Would we stop the inhuman traffickers in slaves, what course could we pursue so effectual as planting the standard of the cross upon her western shores, whose light should illumine the more than midnight darkness that has from time immemorial rested upon them. When the Sun of Righteousness shall arise upon that guilty, blood-stained land, those pestilential vapors of idolatry and witchcraft will be dispersed, and

streams of joy and salvation will flow far and wide. But whither am I wandering? In my next I will tell you about the successor of the excellent Carey, whose death has been so long and deeply deplored.

PHILIP EVERHARD.

“O mother,” said Mary, “is there nothing we can do to stir up the minds of the members of our church, to take hold of Africa and tear her bonds asunder? I feel almost as strong a desire to bring her dark inhabitants under the influence of the gospel as Philip does to enlighten the Indians. I find that my mind is daily more and more exercised about them.

“But I see no way in which you or I can personally engage in any service connected with their salvation,” replied her mother.

“Shall I put you in a way to do them good?” asked Mrs. Cabot.

They both assured her they would thankfully receive any suggestions she might think proper to make, and then she said in a mild, yet firm tone, “sister, I do not think you or Mary are called of God to go to Africa in person; yet I think I see a great deal which you can do for that people in your own country. But almost the whole of your active services

should be confined to your own church, neighborhood and town. If you do *here* all that you easily can, your example will ere long be felt extensively ; indeed, if you are so disposed, you can exert an influence in favor of Africa that shall be felt in every part of Europe."

"How so, aunt?" said Mary, quickly.

Her aunt replied, "Men of talents and learning are required for foreign missionary service in all heathen countries, and very much remains to be done I perceive in this place, before the subject of ministerial education receives the attention it deserves."

"I cannot feel as you do, sister Cabot, about learned ministers," said Mrs. Everhard. "I think they may be very useful without spending so much time and money as many do before they begin to preach ; you seem to have forgotten how useful and successful Mr. Carey was in Africa, with little or no learning ; and I could mention many other similar cases. I felt a greater disinclination to giving Philip a college education, than I ever expressed."

"May I ask if Carey without learning accomplished so much for the land of his ancestors, what would he not have done if he had been thoroughly educated?" said Mrs. Cabot, and added—"Times are changed,

sister, since we were children. In these days of improvement in science and literature, a minister, to be extensively useful, must be educated. People of refinement and taste, destitute of religion, will not hear ignorant men preach, however pure and holy their lives may be. And shall we not provide for them ministers whom they will respect, and to whom they will listen? We cannot expect they will be zealous for God's honor, and obedient to his laws, till they have heard, believed and obeyed the gospel; and we that have heard and loved it, must provide preachers of piety and learning for them till they feel as we do; then they will do as much, perhaps a great deal more, in this good work than ever we have done. I would not for the world speak slightly of a humble, devotedly pious minister, because he had never received the honors of a college, or enjoyed the advantages of a theological seminary, for I have known many such, whom I doubt not have been the honored instruments of conducting many a lost sinner into the narrow path that leads to glory. And it is a fact, so far as my observation extends, that these very men are among the warmest advocates for an educated ministry. They have felt the want of learning, and I have seen and heard them deplore it

with tears. It is the *ignorant* ministers who oppose education societies, and I had almost said, these alone.

In our part of the country a laboring man took up preaching, and obtained ordination. I did not doubt his piety, but felt he was incapable of sustaining his office respectably and usefully, and lamented the advice of his ill-judged friends which he had followed implicitly. A friend of mine, who was intelligent and well-informed, felt grieved, and said, "I had rather have my minister come to the pulpit from his *study* and *closet* than his *field*." This remark found its way to the preacher's ears and occasioned much disorder and confusion. His hearers, who were generally like himself, unlettered, felt themselves reproached as well as their minister, and much heart-burning, and many angry words followed."

"Perhaps my views are wrong," said Mrs. Everhard, "I will strive to keep my mind open to conviction, and if I am out of the way, I hope I shall be thankful to any one who will set me right."

"Have you ever thought much upon the subject, sister?" said Mrs. Cabot in a kind voice.

"I do not think I have," was her answer.

Mrs. Cabot's mind was excited, and her

whole heart appeared in what she further said. "Will you not allow that a minister ought to be acquainted with the languages in which the word of God was originally written?"

"It is very desirable that he should be," said Mrs. Everhard.

"And if it is so," said her sister-in-law, "much patient study, and long-continued application is absolutely necessary. Without this knowledge, much of the beauty and many of the excellencies of the inspired volume would be likely to escape his observation. Besides, how could an ignorant friend of revelation, refute the errors, and do away the prejudices of the opposers of religion, especially of learned opposers, who by their sophistries might confound a good man, without convincing him.

If we refuse to raise up a learned ministry, who is to translate the Bible into the various languages of the earth? Surely none but learned men are fit to engage in this service.

Some have pretended that learning will make ministers proud—but it is not true; for learning has a tendency to make ministers, and all other men, humble; for our own experience shows us that the more we learn, the more we discover to be learned. I believe

that a hasty glance over the circle of your acquaintance will convince you that the most superficial are the most pompous and vain."

"I begin to think you are right, and that I am wrong," said Mrs. Everhard, "still I cannot see any connection between learning and religion."

"And yet," said Mrs. Cabot, "if you look at those portions of the world where the gospel shines with brightest lustre, you will find the mass of the population the best informed. For instance, look at Scotland and New England. I think any unprejudiced mind will be ready to acknowledge, after a careful and candid examination, that learning is, indeed, *the handmaid of religion.*"

"I am heartily glad," said Mary, "that Philip wished for an education, for he thinks he has had a *call* to the ministry."

"I hope you do not think that his anxious desires to obtain a college education, constitutes a *call to the ministry?*" replied her mother.

"Indeed I do not," said Mary, "but I sometimes feel at a loss to know what does. Aunt Cabot, what do you think amounts to a *call to preach?*"

Mrs. Cabot replied, "I can tell you, Mary, that wise and good men believe that 'piety,

talents and education, are requisite for the holy office ;' and they believe that *' it is these, happily combined and kindling into holy ardor, and irresistible persuasion, that constitutes a call.'* "

" I wish Philip could hear you talk, aunt ; your views exactly coincide with his," said Mary."

" Do look abroad and see the recent accessions of pious but indigent young men to our churches, whose talents and piety, if properly cultivated, would make them invaluable helpers in the cause of truth and holiness, and say if you do not see enough work to employ the head, heart and hands of every friend of Jesus in this place ? These youth must be fed and clothed, they must have books and teachers, and the hand and heart of benevolence must provide them ; and the same hand must furnish the rooms of our colleges and theological institutions. When I look at the amount of work lying upon the hands of every son and daughter of the Lord Almighty, and behold the apathy and indifference of multitudes who are toying and dallying away their precious hours, unmindful of the blood and sufferings which salvation from eternal death cost Him who died on Calvary, I am dumb. When I have meditated upon that

scene of love and sorrow till I enter into its meaning, my guilt and shame, my grief and love are unutterable. If I could speak, I would only say, O what a sinner! O what a Saviour! But agonizing as these views sometimes are, they do me good. While I retain them, my life, my all, seem too small a sacrifice to testify the gratitude I owe to my "*strong Deliverer*." I forget myself and my puny concerns, and feel that the conversion of the world to Christ is the only object worth a thought. Then Missionary, Bible, Tract, Sabbath school, Education, and other kindred societies rise high in my estimation, and my desires are strong to cherish and sustain them, as the machinery God designs to use in bringing forward the latter day glory. I do not believe there is a Christian on the globe but may either directly or indirectly be employed in ushering in the millennium. O what an honor, what a luxury, to be a co-worker with God and Jesus Christ in reclaiming our lost world."

"*I know it is,*" said Mrs. Everhard, mournfully, "but my knowledge has had very little influence upon my conduct."

"It is not too late to amend," said Mrs. Cabot; "awake now to the extent of your duty, and your privilege, and unite with the

three hundred thousand in our denomination in pouring light and salvation all over the heathen world."

"As long as the Baptists have begun missionary operations in Africa, I think we ought to unite our efforts to Christianize and civilize a great proportion of the whole continent," said Mary.

"I am glad to find you feel a growing interest in missions," said her aunt, "and hope you will look at that subject, connected with education, till your views expand, and your benevolence overflows."

Martha and Lucia had been present, but neither of them spoke during the whole conversation. These children felt more deeply convinced of the power and importance of religion than ever, and almost resolved they would no longer neglect the great salvation.

After waiting many days for a letter from Philip, the mail at last brought the following.

G—— Academy, September.

Once more, my dear sisters, I resume writing, and hope to finish my sketch of the African mission before I lay aside my pen. After the death of the Rev. Lot Carey, all the schools and missionary operations were suspended wholly, or in part, until the sad

tidings reached the Board, who hastened to appoint a successor without delay. Much pity and compassion were felt by Christians, for those colonists from the United States, who had been members of churches before they left this country. Surrounded by new temptations and trials, they more than ever needed the aid and encouragement of a faithful and experienced pastor.

The Rev. Benjamin R. Skinner, of the theological institution at Hamilton, New York, offered himself to the Board, and was accepted. He had been engaged in the ministry several years, and was an acceptable and successful preacher.

He would have embarked early in the spring, had not fears been entertained by many, that his health might suffer in consequence of reaching the country in the hot season; it was deferred therefore until the 20th of October, 1830, when he embarked at Norfolk, and after a prosperous voyage, reached Monrovia the 4th of December. He found the colonists had been better supplied with religious instruction than their friends had feared, having enjoyed the useful labors of the Rev. Mr. Collin Teague, the early associate of Mr. Carey. Mr. Waring had assisted Mr. Teague, and a considerable attention to reli-

gion had been the consequence of their united prayers and efforts. The day after Mr. Skinner's arrival, six persons were baptized, one of them a daughter of Mr. Carey.

The friends of missions in Africa hailed the arrival of Mr. and Mrs. Skinner with great joy, and anticipated from their united exertions, the happiest results. They had been received and entertained by Mr. Teague with great hospitality and kindness, and felt cheerful and happy in view of the prospects before them, which were more pleasant than they had dared to anticipate. The evening after his arrival, he administered the Lord's supper, and it proved a season of great solemnity and unusual spiritual enjoyment to himself, and the members of the church. It was but a few days after this before he was attacked with the country fever, and one after another of his family took it, until all were sick at the same time. However, they had all so far recovered on the 7th of January, (his birth day,) as to be comfortable, and he seemed very happy. The next day, his little daughter grew extremely ill, and died at evening. Mrs. Skinner bore up under this stroke with great fortitude, and manifested the meekness and submission of a little child. Four or five days after, she became the mother of a son, which

died, and was laid in the grave of his sister the day following. Their mother took her flight to the world of spirits a few hours after the birth of her infant, and Mr. Skinner wrote in his journal, "Thus in the short space of five days I ceased to be a father and a husband; coffins enclosed all from which I had anticipated domestic comfort. I enjoyed not the consolation, in my afflictions, of the company of parents, brothers, and sisters; but I had the consolation to think I had done all in my power for her, and that numerous kind friends had waited upon her, and every thing that could be done to prolong her life, had been attempted." Doctor Mechlin, the governor, kindly offered his assistance, and was her physician through the whole of her sickness. Her husband's greatest consolation grew out of her uniform consistency of Christian character, shown in a humble, holy life. The cause of Christ and souls was the object dearest to her affectionate heart.

From the moment of her beloved daughter's death, she uniformly expressed a belief that her days were almost numbered; but that belief did not prevent her rejoicing in the overruling providence of God. Life had no charms for her, unconnected with usefulness to Africa.

Mr. Skinner remained feeble and low. After the removal of all his affectionate family, his spirits were depressed, which rendered his recovery the more doubtful. In the hope of preserving his valuable life, and regaining his health, he was encouraged to return to America in the first ship. For several days after he sailed, his strength was so far restored, that he was able to walk across the cabin; but early on the morning of the fifth of March, he closed his eyes upon every mortal scene, and it is fully believed he was re-united to those beloved ones who had so recently gone before, and left him an afflicted wanderer in this vale of tears. Do I hear you say, my dear sister, "Why this waste of precious lives? why send to that sultry clime, messengers of mercy from the cold regions of the north?" It is not to be concealed that many of our excellent citizens have fallen victims to the climate, as well as our two devoted missionaries, Holton and Skinner. I know full well that many eyes have wept and hearts have bled over the fate of Mills, Ashmun, Sessions, and a long catalogue of worthies, who sacrificed their lives to the cause of Jesus and of humanity, in that land of ignorance, degradation and misery; but must the cause of God in Africa languish, and the efforts of his peo-

ple cease, because so many Christian standard bearers have fainted and fallen? Shall the soldiers of the cross grow weary and despond in circumstances of less peril, than many who retain their courage in full vigor under an earthly commander? When the arrows of death thinned the ranks of Bonaparte, how did his soldiers watch, to obtain the glory of filling the posts occupied by their fallen companions in arms; and shall the soldiers in the army of king Immanuel show less zeal and courage, when fighting for imperishable glory, than those who look not for honor, glory and immortality beyond the tomb?

To what country under heaven, could a large mission be sent out with brighter prospects of reaping a glorious harvest, than in heathen Africa? *There* no proud tyrant as in Burmah, stands to put the missionary in constant fear of his life, or to drive him from the field before he has time to break up the fallow ground. *There* no established priesthood, encircled with fraud and craft, are weaving nets to ensnare the heralds of the cross, as in the dominions of the papal throne. One tribe have already put themselves under the protection of the colony—other tribes will soon follow their example; and in imagination I see Ethiopia stretching out her imploring

hands to the churches of our denomination, uttering the thrilling cry, "Come over and help us." Who can listen to this cry unmoved? Who can hear it and not hasten to gather a free-will offering to build the Redeemer's kingdom there? Who will dare to sit in idleness at home, regardless of the unnumbered generations that have gone to the retributions of eternity, ignorant of the Christian's God? Who will refuse to carry the glad tidings of salvation to that long abused and injured race, because he fears the shafts of death will meet him there? Surely not any who feel a Saviour's love glowing in their hearts; all these will say with one voice, 'Lord, what wilt thou have me do?—where wilt thou have me go? Condescend to enlighten my path, and if I see the finger of thy providence pointing to Afric's burning shores, I will carry the treasures of thy word to her famishing tribes, though danger and death should meet me at every step.' I am sorry to be obliged to leave this mission under such a dark cloud, but I cherish the hope that better days are at hand, for since the commencement of the present year, one revival of religion has met another, till converts have been multiplied like the drops of the morning dew. If these who have been added to the Ameri-

can churches since the commencement of 1831, should prove themselves genuine disciples of the Lord Jesus Christ, how will the funds of our religious and charitable societies be enlarged—and how much more numerous and better attended will be our meetings for prayer, and how many will be added to the catalogue of Sabbath school teachers! In one year from this time, I do hope, and expect, that something great will be devised for the deliverance of Africa from the bondage of ignorance and heathen idolatry.

At the last annual meeting of the Board, about two months ago, that body resolved to make suitable exertions to obtain colored men for missionaries to Africa, as all such emigrants from the south enjoy good health generally, whereas the white colonists and missionaries have sunk under the influence of the climate, and in many instances they have fallen victims to disease.

The preceptor feels deeply interested in the success of every measure adopted by Christians for the benefit of colored people, not only in Africa, but in all the islands inhabited by the African race.

Religion prospers this term. I think the attention increases. Mr. Gordon seems to dread nothing so much as the decay of our

religious affections. His concern for our spiritual welfare keeps him continually devising some plan to keep our attention constantly awake. The other day he made an address which affected me rather more than usual. I will copy a part of it, in hope it may be acceptable and useful. His scholars love him more and more.

“*My dear young friends*,—If you have experienced *genuine* religion in what has been termed *the revival* in this seminary, you feel a deep solicitude to know how you can accomplish the most good in the world—and how you can show your gratitude and love to your Saviour, in a way that shall most conduce to his glory, and bring the greatest number of sinners to love and obey him. The Bible is full of instructions upon these subjects, and I hope you daily consult its sacred pages in a prayerful spirit. It is not enough that you daily read a chapter, or hear one read, but I would seriously advise you to keep your Bible in the place to which you retire for private devotion, and there search it with a humble, teachable spirit, to know what God requires of you in the situation he has called you to fill. I would caution you against contemplating the ever blessed God, as a great and awful Being, so far removed from the scenes of

earth, that you hardly expect he will hear your prayer, or attend to your requests, but think of his power, condescension and love as displayed in the Saviour's mission to our ruined world, and draw near to him, even to his feet; tell him all your heart, ask him what you can do to bring back a revolted world to his allegiance—and beg of him to let you work in his vineyard—and when he prepares work for you to do, connected with his kingdom, entreat him to make you love it, and to inspire you with so much Christian zeal, that you shall be enabled to resist the pleadings of flesh, and overcome every obstacle in the way of your growth in grace.

I hope you will cherish a spirit of enlarged benevolence, and guard against *low views* and *low attainments* in religion. If you would be like your Saviour, and enjoy his sensible presence habitually, you must not live and labor for yourself alone, but like him, “go about doing good,” laying yourself out to make all about you happy. If you are blessed with property, do all the good with it in your power; exercise your ingenuity in spending the most trifling sums to the best advantage; if you have but one cent to spend for God, think how you can make it bring him the most glory. If you exchange it for a tract, make a wise se-

lection,—if your mind is most exercised for the awakening of some careless friend, let the tract be one that will suit his case ; and so of other things, choose the best means in your power, to bring about the ends you have in view. Be always vigilant and active in Christ's service, and rest assured he will employ you—he will prepare work for you, and fit you for its performance. If the world strives to gain the ascendancy in your affections, and it certainly will strive for the mastery, you must brace up your souls to a steadfast resistance, not occasionally, but habitually. I know some of you are praying with longing desires after extensive usefulness, and I rejoice to perceive that the whole "world lying in wickedness," is an object of intense interest to many of those whom I now address. Contemplate this world in ruins, with no hope of recovery but what the cross of Christ presents, and press onward, uniting prayer with effort, expecting, in the strength of your Redeemer, to be made the channel through which heavenly blessings shall descend upon every portion of our benighted world. If you do thus watch, labor, and pray to be made useful, you will enjoy the presence of your Saviour, and find a joy and peace in believing, that to the worldly-minded

and self-seeking professor, are altogether unknown."

In my next letter I will tell you when I hope to return. The vacation has been delayed a few days. Much love to all inquiring friends.

PHILIP EVERHARD.

P. S. I have been looking over the accounts of the Haytien Baptist Mission, and will send you the result of my inquiries with my next letter.

"The low state of the African mission really distresses me," said Mrs. Cabot.

"Has nothing been done towards enlightening the western coast of Africa, except what has been done by the Baptist Board?" said Mary.

"You know, I suppose, that the English colony at Sierra Leone, is upon that coast," said Mrs. Cabot, "but it is considerably north of ours at Liberia, and much larger. Nearly ten years ago, it contained 12,000 settlers, and the schools contained two thousand children—and in such establishments, ten years produces surprising changes. I presume the population is now many times larger than when our colony was first commenced. The English have furnished means of improvement

very liberally, and a little time since, a gentleman told me that almost every village has a place of worship, where prayers are held morning and evening constantly for the inhabitants. They also have a minister and school-master in nearly all the villages, one of whom invariably superintends all the concerns of the people."

"Do you know, aunt, whether the colony at Liberia contains many villages?" asked Mary.

"The principal ones are Carey Town, Caldwell, Monrovia, and Millsburg. Carey Town is often called New Georgia, and is almost entirely settled by re-captured Africans. They have a nice meeting-house, a church of thirty members, and an exhorter among themselves. It is a beautiful situation for a missionary station; the people are thriving, and the place exhibits much neatness, industry, and good order.

Several Baptist Christians have settled at Millsburg, who feel the want of a minister. The way seems prepared for schools and preaching, as well as at Caldwell. The pious people there, have commenced building a meeting-house. The town stands upon the banks of the river St. Paul, and the land is well cultivated. The people who have settled at Monrovia, are more intelligent than

few days after the reception of Philip's last letter, Mr. Everhard went a journey with his wife and sister, and after an absence of two or three weeks, they returned home, and were gratified to find a long letter from Philip. Mrs. Cabot felt unwilling to wait till morning before she read it, and immediately after they had taken some refreshment, Mary read to them as follows.

G—— Academy, October.

My dear friends,—The short mission of the Rev. Mr. Paul, pastor of the African Baptist church in Boston, to the island of Hayti, in the year 1823, is so familiar to the scholars *here*, that I hesitated whether to send you an account of it; but after reflecting that until I came to this school, I did not know that ever such a mission existed, I felt pretty certain it would be new, to the little girls at least, and for them in particular I now send it, with my kindest regards to all friends,

PHILIP EVERHARD.

The Haytien Mission.

At the annual meeting of the Massachusetts Baptist Missionary Society in March, 1823, the Rev. Thomas Paul, of Boston, made a

communication to the Board, in which he expressed an ardent desire to be employed as a missionary to the island of Hayti. After some deliberation upon the subject, the Board gave him a commission for six months, with instructions to proceed immediately to the field he had chosen, and if he found an open door, to preach the gospel with fidelity, and discharge the duties of the agency intrusted to him by the Board, with discretion.

A letter from Port-au-Prince, was received immediately after Mr. Paul's commission was given out, requesting that an acceptable preacher might be sent to Hayti, by the first ship. This was very animating to the Board, as well as to the missionary.

Several merchants of influence in the city of New York, sent Mr. Paul letters of introduction to the most distinguished gentlemen upon the island. The American Bible Society made a donation of one hundred Bibles, and as many Testaments, in the French and Spanish languages, for gratuitous distribution among the inhabitants. They also sent an elegant Bible for President Boyer. Rev. Dr. Jenks, of Boston, furnished Mr. Paul with many valuable French and Spanish Tracts, and the Massachusetts Bible Society sent a donation of Bibles.

Mr. Paul received the instructions of the Board, and more letters of introduction from gentlemen of wealth and influence in Boston, from which port he sailed, in one of the Hon. Mr. Gray's ships, having excellent accommodations gratuitously furnished by that generous man. He sailed in May, and after a pleasant voyage of twenty-two days, landed at Cape Haytien, where the officers of the custom house, and every person who was made acquainted with the fact of his having Bibles, became very importunate to obtain one. He stopped at the Cape one week, and having procured a good translation of his credentials into French, he sailed for Port-au-Prince the first of July. He had forwarded the presents designed for the President, and some of the letters he carried out for that purpose. On the 16th of July, Gen. — introduced him formally to the President, by whom he was received with every token of respect and courtesy.

The President held a long conversation with him upon the subject of the mission; he expressed strong desires for his success, but said he feared the minds of the people were not prepared to receive any other than the Romish religion, which was the one provided by the State. The Constitution ac-

knowledgeed the Catholic religion, but in a clause, allowed any other should be tolerated, which did not interfere with the laws of the republic. Mr. Paul, with his characteristic frankness and prudence, entered into a detailed account of the object of his mission, and confessed how deeply his patrons, as well as himself, were interested in the eternal welfare of the Haytiens. The President gave him full liberty to preach in halls and private houses, and said he hoped the time was not very remote, when public sentiment would authorize the building of houses for Christian worship, after the customs of America, without fear of molestation. All the officers of government under President Boyer, paid Mr. Paul every attention, and loaded him with civilities. He remained there some time after he obtained a pledge of protection and support from the government, as a preacher of the gospel. The first Lord's day morning that he preached at Cape Haytien, not a solitary female was present. In the afternoon, the assembly had doubled its numbers, and full one third were women. Mr. Paul said in a letter, "The season was solemn and many wept, and I saw none that appeared to mock."

The Tuesday following, he buried a Metho-

dist minister who landed at the island only two days before him; it was a season of solemn and affecting interest to the missionary, and many appeared to feel very deep impressions during the religious services of the funeral.

Divine truth seemed armed with Almighty power as it fell from the lips of the preacher, and on the Sabbath, after the funeral above named, an awful solemnity pervaded the whole congregation; some persons actually sunk down upon their knees under the power of truth, which seemed to expose their real state before a pure and holy God. At this meeting, Mr. Paul appointed the Monthly Concert for the next evening, which was well attended, and to the few Christians who were present, it was a season of great refreshment. He administered the Lord's supper the next Lord's day to these famishing disciples, eight or ten in number, and they seemed to rise upon the wings of faith and love, and to soar far above all mortal scenes.

Mr. Paul received many tokens of the divine favor both at Cape Haytien and Port-au-Prince. In the latter place, he succeeded in forming a Bible Society, which he left with a fair prospect of being vigorously sustained. Captain Nash, of Boston, gave him a free passage from the latter to the former place,

and manifested the greatest kindness for Mr. Paul during the whole of his stay at the island. Captain Lindsley and his crew, with whom Mr. Paul sailed, were firm and constant friends to him, from the day of their first acquaintance.

Several gentlemen, with a few native inhabitants, hired a convenient hall for public religious meetings, which were well attended every Lord's day ; and through the week, Mr. Paul was a faithful and successful distributor of Bibles and Tracts. Whenever he could command time for the purpose, he visited families in the character of a Christian missionary. He was everywhere received in the most respectful manner, and the people universally manifested a stronger desire to hear him preach every succeeding Lord's day. He seldom left his lodgings for a few hours, but on his return he was informed there had been five or six applicants for Bibles or Tracts ; indeed so earnest were the inhabitants to receive them, that he often met pressing solicitations for these precious gifts in the street, and felt constrained to return, and comply with their urgent requests, as far as his limited supply would admit. Before he left Cape Haytien, President Boyer, and General Inginac arrived, and expressed much regret that his

mission was to close so soon. The former was pleased to say, that by his prudent conduct he had merited the implicit confidence of the President, and all the officers of government; they expressed sincere desires for his speedy return to the island. General Magny, the commander-in-chief at Cape Haytien, was forward to show Mr. Paul every mark of respect as a minister of Christ; the personal friendship which he manifested was highly agreeable, and the example was salutary upon the inhabitants, and doubtless added much to Mr. Paul's usefulness. He returned to the United States after an absence of eight months, thoroughly convinced that the island of Hayti presented a most inviting field for missionary operations. The Government decidedly favored religious toleration, though they could not have publicly avowed it, without exciting the jealousy of the Romish priests, who bear great sway in such an uninformed state, as the mass of the population are in that place.

However, it was abundantly proved that at Cape Haytien, the second town on the island, the Gospel could be preached directly, and affectionately, without producing any alarm, or awakening any apprehension of molestation from the civil authorities, any more than in

the United States. It was evident, if a missionary would be the most extensively useful, he must make himself acquainted with the French and Spanish languages, especially the former. Mr. Paul's usefulness was much hindered, as he spoke English only, and that is spoken comparatively but by few.

Perhaps no portion of the globe needs missionaries, Bibles, and Tracts, more than Hayti, and it is doubtful whether the same expense and labor, would any where else accomplish so much for the glory of God in the salvation of men. ✂ Mingled with the Popish ✂ religion, are the sorceries, witchcrafts, incantations, and charms of degraded and superstitious Africa; but as government is favorable to Protestantism, a missionary might labor with great success, though in many parts of the republic, he would find it necessary to be prudent, and guarded; for when the ignorant rabble get excited, it is difficult to quell them before much mischief is done. The Sabbath *there* is a day of pleasure, amusement, and marketing. Except to a few, the Lord's day, as acknowledged by us, is unknown. The Romish churches are open for mass and preaching upon all the holidays.

The state of society is improving, and would advance more rapidly, if the leading

men could be brought under a religious influence. A taste for learning and refinement has been increasing many years past. The opulent send their sons and daughters to France for an education ; and in their habitations and equipage, exhibit equal, if not superior magnificence, to men of the same wealth in Paris. To us it appears almost incredible, that *black people* should live in elegance, and appear refined and exhibit some of the finest specimens of ease and gracefulness of manners, beauty of person, strength of intellect, and mental cultivation ; yet I have been told that some Africans who were carried to Hayti in childhood, and fell into the hands of persons who trained them up in their best style, have been acknowledged to excel in every thing I have mentioned.

The year after Mr. Paul returned home, the United Foreign Missionary Society appointed the Rev. Mr. Pennington a missionary to the American emigrants at Hayti. He had been educated at the African school at Parcippany, in New Jersey, under the patronage of the Synod of New York and New Jersey, and by the Jersey Presbytery was licensed and ordained as a missionary. On the 12th of October, 1824, a public meeting was held, a church formed, and two elders ordained

according to the rules of the Presbyterian church. The day following, the missionary, elders, church, and others, to the number of nearly two hundred emigrants, went on board the ship Concordia, and sailed for Hayti on the 15th. The Rev. Mr. Hughes, a native of one of the West India Islands, who had resided in Philadelphia several years,—and studied theology under the care of the Presbytery of Philadelphia,—after being licensed by that body, was ordained, and devoted some time to the care of a colored congregation in that city. He then received a commission to go out as superintendent of the mission established at Hayti by Mr. Pennington. He sailed with a large number of colored families, and after a pleasant voyage, landed in safety at Port-au-Prince, where a work of grace had been carried on some time; the meetings were crowded, and many of the natives were much affected.

The emigrants were so widely dispersed, he found it impossible to collect them for religious instruction at stated seasons. It was a subject of deep regret that they had not been settled more compactly, as in such circumstances a missionary could have exerted a much greater influence, and imparted more religious knowledge. Many of them had set-

tioned a considerable distance in the interior, and as the funds of the missionaries did not allow them to keep a horse, their labors were necessarily limited to a small district. The Christian emigrants rejoiced to see a minister, and said to Mr. Hughes, "we have no Sabbath—our children are in danger of being contaminated by the bad examples of those with whom we unavoidably mingle," and there was danger of their becoming awfully depraved; for some of those who might have known better, yielded to the sinful follies of the unenlightened and superstitious natives, and lost their health and their lives.

After a residence of about two years, one of the missionaries was recalled, and the other followed soon afterwards, probably for want of funds to support them there in circumstances of usefulness and comfort.

About two years ago, Mr. Benjamin Lundy went to Hayti to examine the condition of the emigrants, whom he estimated at nearly eight thousand. He found most of them cultivating the soil upon shares. Some of them had acquired considerable property, and were among the most respectable and influential inhabitants; others were discontented and made bitter complaints, all were destitute of instruction, and too many of them had sunk low in

the pollutions of the wicked and debased among the native inhabitants. Many of those who went out, after staying awhile, returned to the United States. Mr. Hughes said, after his return, that his prospects were flattering, and a wide field for useful labor was open before him, but that it would be necessary to incur considerable expense to prosecute the mission to the best advantage.

Do you ask, How did it happen that so many colored people should remove to that island? I am not able to answer your question satisfactorily, but I have been told that a little history of that island has just been published in Boston, which is thought to be very interesting. Mr. Gordon has not seen it yet, but he says Hayti has been the scene of some of the most horrid tragedies that have ever been exhibited upon the theatre of the world. I hope you will procure a copy; then you will fully understand why so many emigrants from America are there; and I trust we shall all feel increasing desires to send the gospel to the people by some faithful missionary who understands the French and Spanish languages.

AFRICA.

BY WILLIAM B. TAPPAN.

While on the distant Hindoo shore
 Messiah's cross is reared,
 While pagan votaries bow no more
 With idol blood besmeared—

While Palestine again doth hear
 The Gospel's joyful sound,
 While Islam's crescents disappear
 From Calvary's holy ground—

Say, shall not Afric's fated land
 With news of grace be blest?
 Say, shall not Ethiopia's band,
 Enjoy the promised rest?

Ye heralds of a Saviour's love
 To Afric's regions fly;
 O haste, and let compassion move
 For millions doomed to die.

Blessed Jesus, who for these hast bled,
 Wilt thou the captives free;
 And Ethiopia, too, shall spread
 Her ransomed hands to thee.

BY REV. W. CROSWELL.

When shall thy centre opened be?
 When shall the veil that lay

Upon that land of mystery
 So long, be torn away ?
 When shall the hallow'd Cross be seen
 Far in those sunny tracts,
 Beyond the lofty mountain screen
 And thundering cataracts ?

When shall the daily barks that bring
 Rich lading to the sea,
 Of plumes of gorgeous coloring,
 And choicest ivory,
 And incense of Acacia groves,
 And costly gems, and grains
 Of that most precious gold, wash'd down
 By Abyssinian rains ;—

When shall they bear a freighting back
 More precious than those woods,
 Whose fragrance fills the Niger's track,
 In seasons of the floods ?
 When shall each kingdom that receives
 The Gospel, learn to prize
 The treasures hidden in its leaves,
 Above all merchandize ?

Then bread upon thy waters cast,
 Shall not be cast in vain,
 But after many days are past,
 It shall be found again ;
 Then thy barbaric sons shall sue,
 Nor nature's self resist,
 An entrance for their kindred true—
 The dark Evangelist !

STANZAS.

Light of the world, arise ! arise !
On Africa thy glories shed ;
Fettered, in darkness deep she lies
With weeping eye, and drooping head.

Through gloomy wilds which shade her shore,
The blood-stained murderer seeks his prey ;
Those shrieks,—that light—'tis seen no more,
The victims where, O where are they ?

Why heed their doom ? for hope can give
To death e'en beauty's softest light ;
It conquers pain, its raptures live,
When fades whate'er of earth is bright.

But what avails if yet unknown,
Hope's kindling flame and living power ?
Come they not from the eternal Throne ?
Cheer they the sinner's dying hour ?

Light of the world, arise ! arise !
Millions in tears await the day ;
Shine cloudless, forth, O cheer our eyes,
And banish sin and grief away.

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